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ABSTRACT

This unit on Wyoming Indians provides concepts, activities, Indian stories, and resources for elementary school students. Indian values and contributions are summarized. Concepts include the incorrectness of the term "Indian," the Indians' democratic society and sophisticated culture, historical events, and conflicts with whites over the land. Activities involve students in preparing pictorial history charts, reading Indian legends, writing stories and poems from the Indian point of view, making costumes, and reporting on famous Wyoming Indians. Reproducible vocabulary worksheets, puzzles, Indian symbols, and instructions for making a full-size tipi, gourd rattle, canoe, beadwork, travois, jerky, and pemican are provided. Indian stories relate creation myths and the origin of fire. Names and addresses of resource persons, films, books, free or inexpensive materials, and reproducible maps are also included. (KC)

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UNIT II

WYOMING INDIANS

BY: TERRY ROBINSON

U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
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Wyoming Studies Development Model,

A Title IV C, Fy '79 Project, Directed

By Malcolm Cook, Social Studies Consultant

Draft III

SD 013 323

Dr. Byron Barry, Superintendent of Schools

Laramie County School District Number One

Cheyenne, Wyoming



WYOMING STUDIES DEVELOPMENT MODEL
(WySDM)

1979-81

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Unit II

Wyoming Indians



INTRODUCTION TO UNIT II

Each unit, though an essential part of the whole, has been developed independent of the other eleven. This unit, Wyoming Indians, was the second to be developed. The guide has suggestions on how to present material on the subject. Ideas were accepted from several local teachers, teachers from around Wyoming, the Bureau of Indian Affairs, residents of the Wind River Reservation, and other interested parties. No lesson plans have been written for this material. Thus each classroom teacher is free to use her/his own expertise in adapting the material to their own classroom needs.

Materials from "A Teaching Guide for the Cultural History and Geography of the Western Frontier and Upper Missouri Region", published by the Educational Research and Service Center, University of South Dakota, were adapted for this project, as were materials from Dr. Harold Brown's The Wyoming Occupance Atlas. We thank these people for their support and ideas.

No listing of goals or student outcomes, is ever complete. You, the teacher, are encouraged to add or delete as you see fit. Social studies skills are included in the course of completing the various activities.

Use these materials and have a good time learning to appreciate our state and its first citizens.

Malcolm Cook, Director

Terry Robinson, Facilitator

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WYOMING INDIANS

INTRODUCTION

Wyoming Indian Concepts for Students.....	Yellow
Activities for Students.....	Golden Rod
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INDIAN VALUES

1. Success - focusing away from individual acts or deeds.
 - a. A successful person is one who is skillful, yet able to remain modest about it
 - b. Accumulation of material possessions does not make an Indian successful in the eyes of other Indians unless he is willing to share with the group
 - c. Error is natural to the human condition, thus one need not feel guilty about "failure"
2. Individual freedom - non-interference between individuals
 - a. One makes one's own decisions without outside "advice" or "persuasion"
 - b. The group will tease a person who violates social norms, but will not try to directly prevent him
 - c. One must consider all other Indians as equal in privileges
3. Humor
 - a. Indians value greatly the ability to laugh at their own mistakes.
 - b. The ability to accept hard teasing is stressed to ensure no individual places himself "above" the group
 - c. Indian humor does not include ridiculing the less fortunate - the crippled, the retarded, etc. but reserves the right to tease them for acts unrelated to their handicap
 - d. Teasing is many times an indication that the teased individual is accepted
4. Bravery
 - a. Bravery is expected, even in the very young
 - b. One is expected to react directly to insults by striking back physically.
 - c. Defending one's friends is considered a responsibility

5. Play

- a. Participation rather than "winning" is stressed
- b. Adults are not expected to "organize" playing of children

6. Family

- a. Indians consider relatives as part of the family
- b. Helping and extending hospitality to cousins, uncles, etc. is expected
- c. Traditionally, there were no orphans because relatives are expected to assume "family" responsibilities

7. Friendship - free choice allowed

8. Care of Children and Aged

- a. Greatly loved for themselves
- b. Silent treatment rather than reprimand for an "annoying" child
- c. Children taught by example more than direct advice
- d. Elders respected and looked to for advice
- e. Care of the aged the responsibility of the sons and daughters rather than institutions
- f. Older people included in activities

9. Time

- a. "Indian" time means whenever everyone gets there rather than specific time on the clock.
- b. Hurrying considered disharmonious with the pace of nature to which the Indian adjusts his acts
- c. Adjustments made to "white man's clock" when dealing with non-Indians

10. Religion

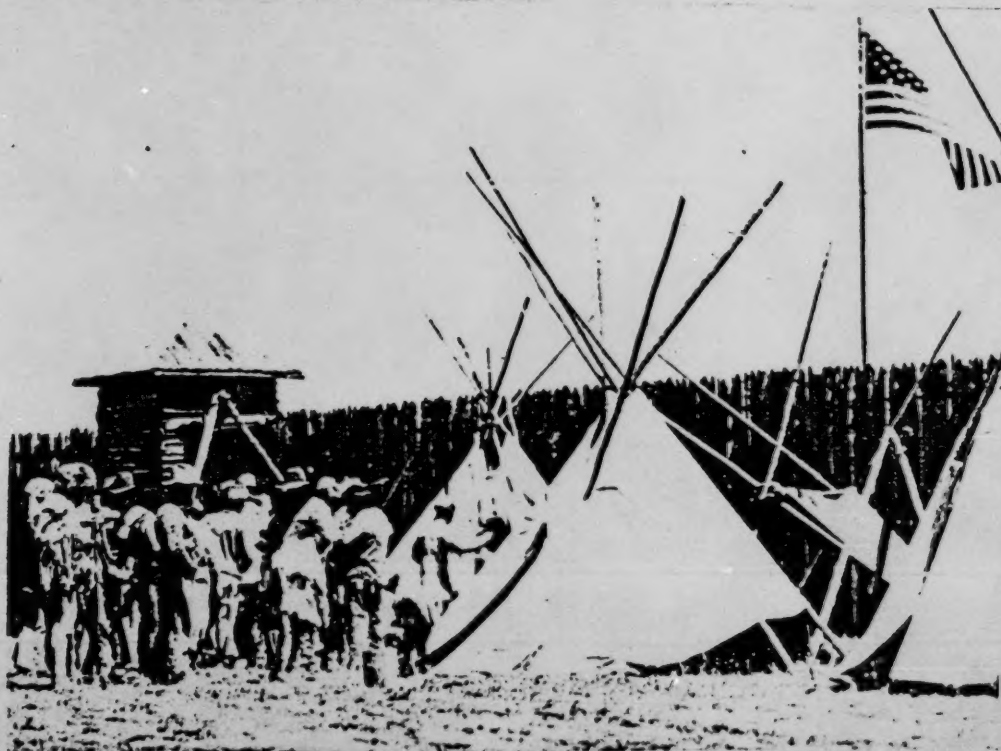
- a. Interwoven with everyday life through ceremonies and rituals
- b. Emphasis on personal relationship with God reinforced through traditional rituals
- c. Acceptance of Christianity widespread because, many times, Indian religious beliefs were similar

11. Dress

- a. Valued on basis of usefulness rather than expense or amount
- b. Special dress for traditional ceremonies and dances
- c. Making one's own traditional dance outfit valued

12. Social Institutions

- a. School valuable for job preparation
- b. Church judged on intrinsic benefit rather than impressing others
- c. Government as "servants of the people" derived from Indian attitudes



CONTRIBUTIONS OF INDIANS TO THE WHITE MAN

The Indians resisted the encroachment of the Europeans upon Indian lands when they realized that their very existence was threatened. And even though wars, uprisings and massacres retarded exploration and settlement at the price of much bloodshed, their contributions to white civilization are many.

Let us summarize some of them:

1. Indians served as guides in the early exploration of this hemisphere. Their trails became the roads and railroads over which the settlers advanced in search of new homes.
2. The log cabin was an adaptation of the Indian log or long-house.
3. Sites of Indian villages advantageously located on waterways and trails became trading posts, then villages. Later they became the modern cities of Chicago, Detroit, St. Louis, Kansas City, Pittsburg, St. Paul, Duluth and countless others.
4. Fur traders visited Indian villages and held rendezvous. Their reports encouraged the land-hungry and adventurous people to move farther and farther inland.
5. The Indians assisted the English, French, Spanish and peoples of other European nations in the struggle for control of the new country.
6. The Indian has been immortalized in song, painting, art and sculpture.
7. Symbols such as the totem pole, thunderbird, sun and teepee as well as the Indian's love for color have had a prominent place in developing modern design.
8. Indian knowledge of areas where fine clays, used in making pottery and china has been passed on to the white man, and this was the beginning of the manufacturing of fine porcelain ware.

9. Indians cultivated and developed many plants that are very important in the world today. Some of them are white and sweet potatoes, corn, beans, tobacco, chocolate, peanuts, cotton, rubber and gum. Plants were also used for dyes, medicine, soap, clothes, shelters and baskets.
10. Many places in the United States have names of Indian origin. Approximately half of our states have Indian names.
11. Some Idaho names of Indian origin include: Pocatello, Tendoy, Bannock, Camas, Lemhi, Shoshone, Inkom, Kamiah, Potistch, Nez Perce, Minidoka and Oneida. Some Minnesota names of Indian origin include: Anoka, Bemidji, Biwabik, Skakopee, Kasota, Mahnomsa, Woubun, Minnetonka, Ngatah' waush, Onamea, Owatonna, Wabasha and Wadena.
12. Countless Indian words have become a part of the English language. Some sample words are: barbecue, cannibal, caribou, chipmunk, moose, chocolate, cougar, hammock, hurricane, mahogany, opossum, potato, skunk, squash, toboggan and woodchuck.
13. Games and recreational activities developed by Indians include: canoeing, tobogganing, snowshoeing, lacrosse, Cat's cradle and bull roar.
14. Indians also have contributed a great deal to farming methods. The white settlers in colonized America might have starved if they had not copied Indian farming methods. At least one tribe, the Pima, had a well-developed irrigation system.
15. Benjamin Franklin said that our idea of the Federal government, in which certain powers are conferred on a central government, and all other powers reserved to the states was borrowed from the system of government of the Iroquoian League.
16. Indians were loyal in supporting the United States as shown by the high ratio of enlistment during the wars. Their work with the Signal Corps during World War II is an outstanding example.
17. Listed below are the names of our states which are of Indian derivation:
 - Alabama - from Alabamu, the name of a Mushogean tribe meaning "Those who clear land for agricultural purposes".
 - Arizona - from the Papago word Arizonac, which probably means "small springs".
 - Arkansas - from Akansea, a tribe whose name means "Downstream people".
 - Connecticut - meaning "River whose water is driven by tides or winds".
 - Dakota - (North & South) Tribal name of the Sioux meaning "Allies".
 - Idaho - from a word said to mean "Gem of the mountains".

Illinois - meaning "Men", the name of a confederacy of Algonquian tribes.

Iowa - The name of a tribe meaning "Sleepy ones".

Kentucky - said to be derived from the work "Kenta" meaning "Field or meadow".

Massachusetts - name of an Algonquian tribe meaning "At or about the great hill".

Michigan - from the Indian word "Michigamea", meaning "Great water".

Minnesota - A Dakota word meaning "Whitish or sky-tinted water".

Mississippi - Algonquian word "misi" meaning "great", and "sipi" meaning "Water".

Missouri - from the name of a tribe meaning "Great muddy" which refers to the river.

Nebraska - from an Oto word meaning "Broad water".

New Mexico - name of an Aztec god "Meritili".

Ohio - Iroquois word meaning "Beautiful river".

Oklahoma - A Choctaw word meaning "Red people".

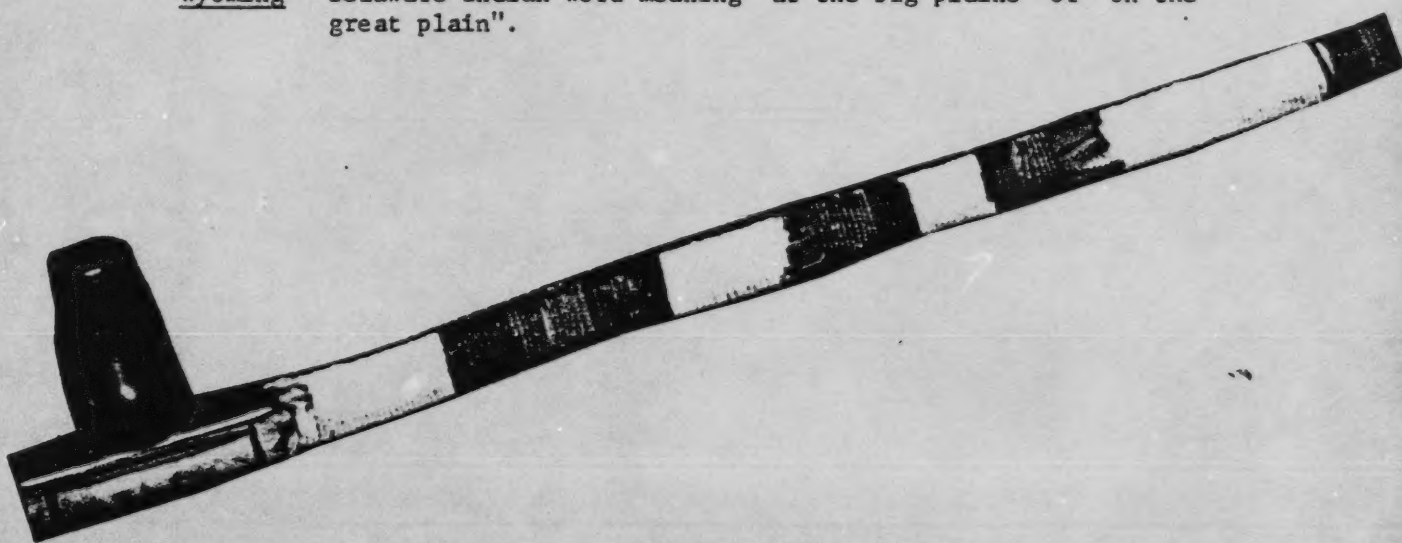
Tennessee - the name of Cherokee settlement, the meaning unknown.

Texas - the name of a group of tribes meaning "Friends" or "Allies".

Utah - from the tribal name of the Ute, meaning is unknown.

Wisconsin - the name of a group of tribes living on Wisconsin River.

Wyoming - Delaware Indian word meaning "at the big plains" or "on the great plain".

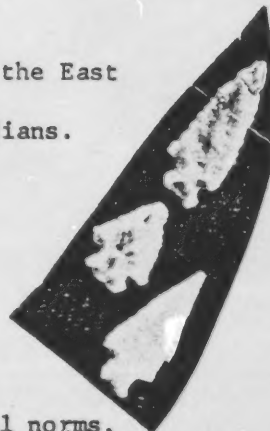


WYOMING INDIAN
CONCEPTS
FOR STUDENTS

WYOMING INDIANS

CONCEPTS

1. Indians have been misnamed. Columbus, thinking he was in the East Indies, called the inhabitants of the islands he found Indians.
 2. Indians were here a long time before the Europeans came.
 3. Many different tribes have lived in what is now Wyoming.
 4. These tribes did not always get along with each other.
 5. Wyoming has derived many place names from the Indians.
 6. The Indians had a democratic society. They also had social norms, values, religions, and economic systems. Often, these differed from the whites' social systems.
 7. The Indian culture was more sophisticated than most whites believed.
 8. A number of historical events involving Indians took place in Wyoming.
 9. The two major periods of Anglo-Indian wars in Wyoming were separated by the Civil War.
 10. The conflict for control of the land led to battles with the Indians.
- The Indians, faced with overwhelming force, were soon placed on reservations.



Enemy



Mountain



Lightning

INDIANS - UNIT II



I. What Indians lived here?

At the completion of this unit the student will:

1. know people have been in Wyoming for at least 10,000 years and left evidence of their being here such as tipi rings, fire pits, and buffalo kill sites.
2. be aware of the westward movement of Indian tribes because of white pressure from the east.
3. have an understanding that many groups of Indians were in Wyoming in the last 300 years. (see Wyoming Indian Occupance maps in map section.)
4. know that the Shoshone tribe is native to this area of the Rocky Mountains.
5. be aware of the old animosities between the Shoshone and Arapahoe tribes, and yet they were placed together.
6. be aware that the Arapahoe and Shoshone tribes now get along better, although there are still some strong feelings between them.
7. be able to tell something about famous Indians in Wyoming's past such as:
 - a. Chief Washakie - Shoshone
 - b. Chief Black Cole - Arapahoe
 - c. Chief Sharpnose - Arapahoe
 - d. Sacajawea - Shoshone
 - e. Chief Red Cloud - Sioux
 - f. Chief Sitting Bull - Sioux
 - g. Chief Crazy Horse - Sioux



Reel
Tomahawk

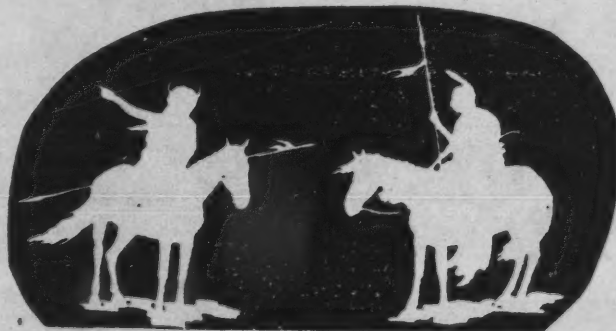
INDIANS

2. How did the Wyoming Indians live?

At the completion of this unit the student:

1. Will have basic ideas as to how Indians lived before European influences arrived, including:
 - a. the role of men
 - b. the role of women
 - c. housing
 - d. the role of war and conflict
 - e. importance of the dog
 - f. importance of the buffalo
 - g. religion - sacred areas
 - h. cultural values - music, art, everyday living
2. Will be able to explain how the horse changed the Plains Indians life style.
3. Can compare life styles before European influence to life styles after European influence.
4. Will be able to label a blank map of Wyoming showing where the Arapahoe, Blackfeet, Crow, Shoshone, and Sioux Indians hunted in Wyoming.
5. Will be able to make a comparison of the tribes that occupied Wyoming's area, particularly the Shoshone and the Arapahoe.


Eagle



INDIANS

3. Where did the Indians come from?

At the completion of this unit the students:

1. Will have a basic knowledge of the 3 theories of Indian origin and be aware of evidence to support each.

The three theories being:

- a. The Indians came here by a land bridge called the Bering Land Bridge.
 - b. The Indians came here by sea routes from Europe and/or Asia.
 - c. The Indians were always here.
2. Will know that no one knows for certain the Indian's origin.
 3. Will be able to discuss three Indian legends about the Indian's origins. (see section on Indian Stories.)



INDIANS

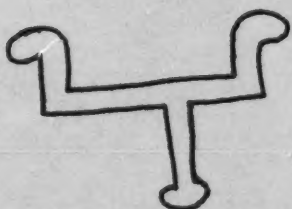
4. How did they relate to whites?

After the completion of this unit the student:

1. Will know that most of the Indians in Wyoming were here because they had been pushed from their traditional land areas by pressure from the white western movement and migrations of other Indians.
2. Will be able to describe how Indians helped the trappers and attended the Rendezvous.
3. Will be aware that there were few conflicts between the Indian and the whiteman in Wyoming before the 1860's.
4. Can feel empathy for the Indians.
5. Will have a basic knowledge of some of the major treaties between United States and the Indians, and will be aware of how treaties were kept and broken by both.
6. Will know the Indian's reaction to the building of the following forts:
 - a. Fort Laramie
 - b. Fort Caspar
 - c. Fort Fetterman
 - d. Fort Bridger
 - e. Fort Reno
 - f. Fort Phil Kearney



Bad or
Evil



Rain

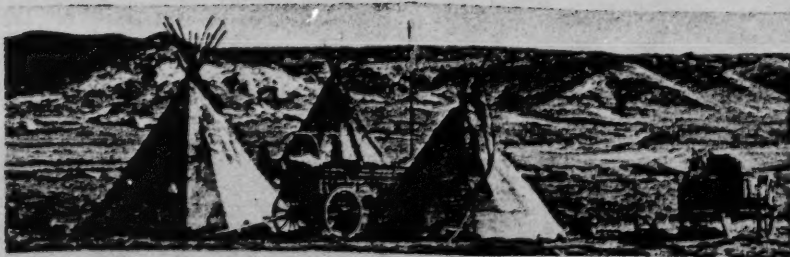


INDIANS

5. What happened to them?

After the completion of this unit the student:

1. Will know that the Indian roamed relatively free and unmolested by the army before 1851.
2. Will be able to discuss the importance of the Great Council held near Fort Laramie in 1851.
3. Will know how and why the discovery of gold in Montana and the Black Hills affected the Indian.
4. Will know how the Indian reacted to the large numbers of whites crossing Wyoming by way of the Oregon Trail and the Bozeman Trail.
5. Will have been introduced to the idea of how, through laws of Congress, treaties, and military actions, the Indians were brought "under the protection of the United States." Indian leaders lost their political power and the people their dignity and historic way of life.
6. Will know that through actions like Custer's march to the Little Big Horn, though unsuccessful, a general round-up of the Indian's began which brought the Indians under the white's control.



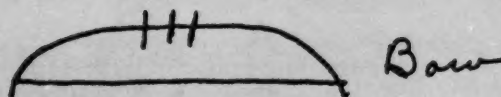
INDIANS

6. Where are they now?

At the completion of this unit the student:

1. Will know that as the United States extended its sovereignty over the independent and free life-styles of the Indian, conflict between the two cultures was inevitable.
2. Will be aware of how this conflict was resolved.
3. Will have a basic knowledge of the reservation system--knowing that it began early in our country's history.
4. Will know that many inequities of the past have been corrected and now Indians are free to leave reservations and live where they want.
5. Will be aware that according to United States government studies Indians, as a group, are not as well off as other ethnic groups in the United States. In socio-economic affairs they are at the bottom of our societal structure.
6. Will be aware that attempts to deculturize Indians in Indian schools earlier in this century were not wise in dealing with these peoples.

Camp



ACTIVITIES FOR
STUDENTS

WYOMING INDIANS

ACTIVITIES

1. Prepare pictorial history charts using time lines to illustrate sequential events. Begin with prehistoric Indian tribes.
2. Read and/or view stories of Indian legends. See the filmstrip series, "Tales of the Plains Indians", located in the Curriculum library. The following films, "Native American Myths," "North American Indian Legends," and "Sacred Ground" parts I and II. One of the best books on Indian legends and music is, The Indians' Book, Songs and Legends of the American Indians; another good book is Legends of the Mighty Sioux. These books are in the kit.
3. Using a Wyoming Highway map make a list of Indian place names in Wyoming.
4. Re-enact the Great Council held near Fort Laramie in 1851.
5. Discuss Indian feelings about the white men taking over their land. (The Indian idea of land ownership differed from that of the whites. The difference in attitude toward land possession, personal and group, was foreign to European thinking. The land was sacred, and the Indian saw himself as caretaker. There was plenty to go around for the use of all. When the whites "bought" the land from the Indian the whites considered it theirs. This led to non-understanding and conflict.)
6. Stories and poems can be written from the viewpoint of the Indians. Such as those written in the various reference books in the kit.
7. Construct shadow boxes or models of Indian villages to show how the Indians lived.
8. Learn songs and dances of the Indians. See the book, The Indians' Book, Songs and Legends of the American Indian.
9. Make costumes and paper maché masks like those worn by the Indians.
10. Display items of interest brought in by the pupils, such as Indian artifacts, post cards, and other materials which tell about Indian's in Wyoming.
11. Do reports on famous Wyoming Indians like Chief Washakie, or tribal groups.
12. Make maps showing the Indian groups which lived in Wyoming at different times. See the maps in the map section titled, "Indian Occupance".
13. Research in encyclopedias and other reference books why Indians had festivals, and then have one.

ACTIVITIES - continued

14. Learn how to make jerky and pemmican. See How to Section.
15. Learn some Indian sign language and pictographs and write stories using what you have learned. A good book for this is, Indian Sign Language, by William Tomkins. A copy is in the kit. Also, Malcolm Cook has some activities on sign language which are available in the district.
16. Make a tipi or a travois - or other Indian articles. See the How to Section.



VOCABULARY

Word Search

See how many of the underlined words you can find in the square:

Many Indians in Mesa Verde lived in the Cliff Palace. Only men and boys used the kiva.

The women made pottery. They made cooking pots, water jars, bowls, and mugs.

The Indians had fields on the top of the mesa. They grew corn, beans, and squash. They used wood and stone digging tools. Planting time was decided by the Sun Watcher.

The people of Mesa Verde traded with people to the south. Finally, they moved to the south, too.

C	M	E	S	A	V	E	R	D	E
L	D	P	Q	M	I	K	I	V	A
I	I	L	U	P	E	O	P	L	E
F	G	A	A	P	W	B	R	F	D
F	G	N	S	O	U	T	H	I	E
P	I	T	H	T	W	R	B	N	C
A	N	I	B	T	O	A	O	A	I
L	G	N	M	E	M	D	W	L	D
A	W	G	E	R	E	E	L	L	E
C	O	R	N	Y	N	D	S	Y	D
E	R	P	I	N	D	I	A	N	S

VOCABULARY

Put the following words in alphabetical order:

ARAPAHOS

LODGES

TRIBES

VILLAGES

PLAINS

FARMING

SIGN LANGUAGE

ROOTS

HUNTING

CRADLEBOARD

TRAVOIS

RAID

PEMMICAN

ROASTED

CAMPED

CHEYENNE

BRAVE

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.
- 11.
- 12.
- 13.
- 14.
- 15.
- 16.
- 17.

VOCABULARY

Word Search

Mystery

archeologists

pottery

buried

clues

Folsom

Sandia

buffalo

arrowheads

mammoth

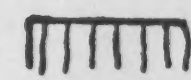
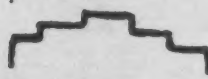
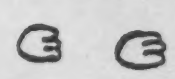
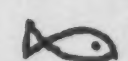
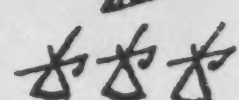
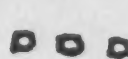
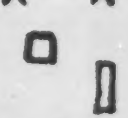
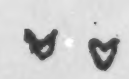
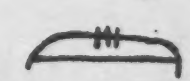
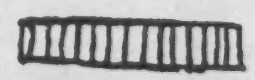
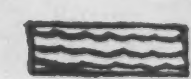
Clovis

extinct

mastodon

W	A	R	D	S	I	N	A	Z	S	C	H	O	O
C	L	U	E	S	Z	A	R	I	T	B	I	A	L
Z	F	K	L	P	Z	Z	C	P	B	U	O	P	M
U	R	I	P	M	A	T	H	P	X	R	Q	U	A
M	A	M	M	O	T	H	E	Y	Z	I	V	W	S
A	Z	T	B	L	C	P	O	T	T	E	R	Y	T
O	K	M	F	H	I	L	L	A	B	D	L	E	O
U	B	U	F	F	A	L	O	M	E	T	O	X	D
X	C	L	O	V	I	S	G	I	S	T	S	T	O
S	A	N	D	I	A	Z	I	P	P	E	T	I	N
A	F	L	L	F	O	L	S	O	M	W	O	N	B
X	T	U	I	M	Y	S	T	E	R	Y	P	C	F
W	O	R	P	S	T	N	S	P	T	R	G	T	L
A	R	R	O	W	H	E	A	D	S	T	Z	F	I

INDIAN SYMBOLS

SPEAR - FEATHER		GOOSE	
ENEMY		CLOUD	
HORSE		RAIN	
MAN		WIND	
MOUNTAIN		BEAR TRACKS	
LIGHTNING		RABBIT TRACKS	
SUNRISE		FISH	
PONY TRACKS		BEAR	
RIVERS		CANOE	
MOON - MONTH		SNAKE	
RED TOMAHAWK		EAGLE	
CAMP		BAD OR EVIL	
BUFFALO EYE		DISCOVERY	
CATTLE TRACKS		PERSON Sitting Standing	
DEER HOOF		BOW	
LAKE		SPRING	

How to Make a Tipi

Avid and hardy campers are usually looking for new things to try. Here is a real challenge -- for them and you. Those who know say tipi camping is both fun and comfortable. So -- whether you make a scale model or a full size tipi--have fun! The following directions can be used for a 15' or 15' tipi.



MATERIALS: (for 15' tipi)

39 1/3 yards, 72-inch duck, 10 to 12 ounce (already waterproofed)
17 yards, 72-inch duck for lining (optional)
5,000 yards, rot-resistant thread
10-15 feet, tie tape (fold 3-inch strips of canvas over twice and sew)
20-25 18-inch wooden pegs, 1-inch thick
45 feet, 1/2-inch manila rope (for poles)
100 feet, 1/2-inch nylon cord (for pegging)
200 feet, 1/2-inch cotton cord (for optional lining.)

PROCEDURE:

Lay out and cut your tipi according to pattern #1 on the next page. 10 to 12 ounce duck canvas is recommended. Pick a spot away from trees to avoid dripping and falling limbs. Clear the ground.

Tipi should face south (traditional with plains Indians partly because of religion and partly because of wind directions).

Mark off a circle of about 12 feet in diameter for your tipi.

Tie off three poles as shown in the illustration. Do not cut the rope! Diagram #2.

Set up the tripod in position as shown in diagram #3.

Lay poles 1,2,3,4 in the front crotch. Lay poles 5,6,7,8, also, in the front crotch on top of the first 4. Place poles 9,10,11 in the rear crotch. Walking left, wrap the rope around all the poles 4 or 5 times ending at pole 'N'. Diagram #4.

Drive the anchor peg in next-to the fireplace at a 45 degree angle.

Tie the rope off tightly, binding the poles tight to the ground. Align the lifting pole with the center mark on the cover, extend 6" beyond the cover, and tie in place. Fold edges to the center.

Fit into place with the other poles and unfold. Fit the smoke poles into their pockets.

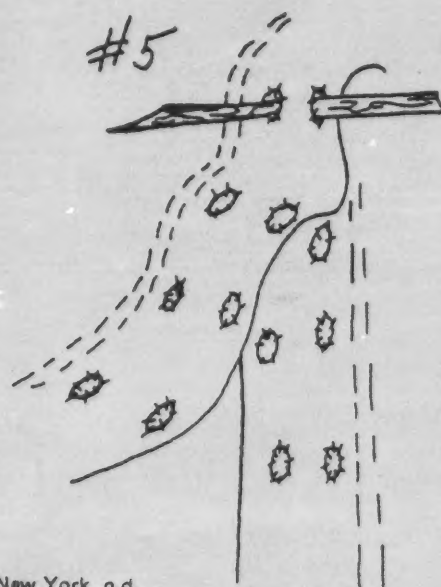
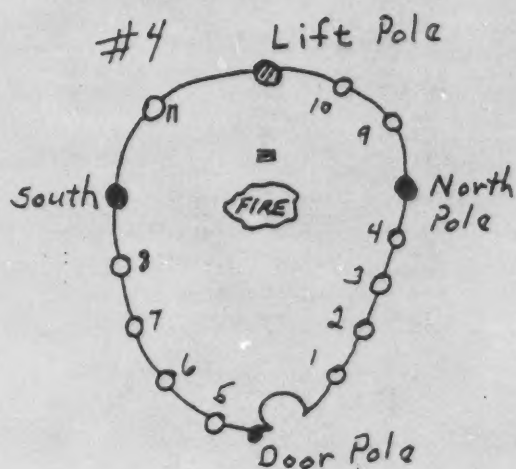
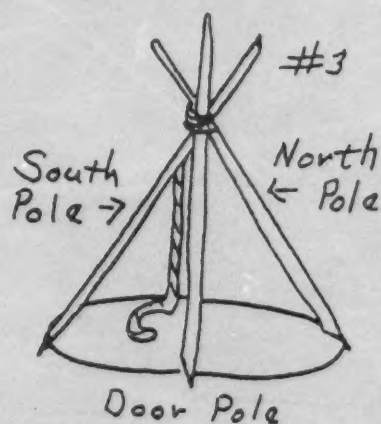
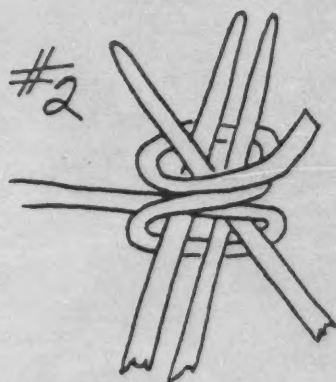
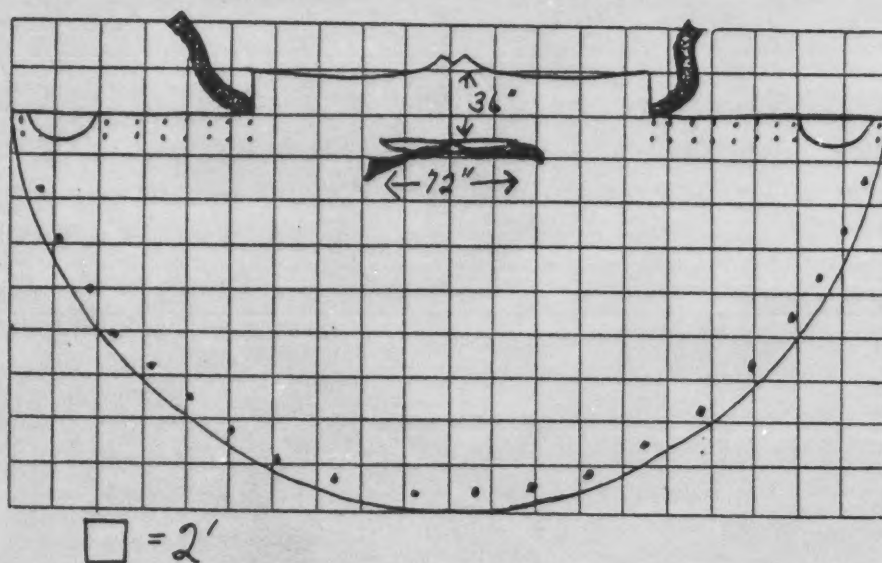
Lace the cover down tightly as in diagram #5.

Tie down with 20-25 pegs tilted away from the tipi.

If the cover fits loosely, go inside and push all the poles out an equal amount.

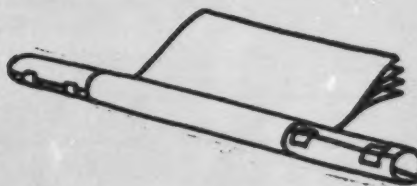
This is basically how to erect the cover of a tipi. There are many details and certain refinements each builder will encounter. Then there are the lining, fireplace, draft control, etc. which interested persons may research themselves.

#1



Woodstock Craftsman's Manual 2, Jean Young, ed. New York, n.d.

Another, less expensive, way to make a tipi is to use newspaper rolls and an old sheet or butcher paper.



Making Newspaper Tubes and Poles

Materials: newspaper, tape

The secret of making a strong newspaper tube is using just the right amount of newspaper and rolling the tube tightly. The basic tube module is started by opening flat and then neatly stacking eight full sheets of newspaper (four pages per sheet).

Starting at one of the wide sides, roll the stack of pages into a tight tube. The hole in the middle should be no larger around than your thumb. (The larger the hole in the tube, the weaker the tube will be.) Keep the newspaper tube from unrolling by using three or four strips of tape to fasten it.

For building some structures, you will need poles longer than one newspaper tube. You can make newspaper poles by connecting two or more tubes end to end. Start by laying out and stacking four open sheets of newspaper, then lay two completed newspaper tubes end to end. They should be centered at a narrow side of the stacked paper sheets. Roll the newspaper tightly around the tubes and tape it in place.

Continue to add newspaper tubes until the pole is as long as you need it. For most newspaper-tube constructions, pole lengths of one, two or three tubes are all that is needed. You can also disassemble the poles and reuse the newspaper tubes in different structures.

Don't underestimate the amount of newspaper you will need. A single newspaper tube uses 32 numbered newspaper pages. Even simple newspaper-tube structures will require about ten daily newspapers or a few fat Sunday editions.

A One-Kid or Two-Kid Tipi

Materials: bed sheet (twin size is one-kid capacity and needs five poles; queen or king size is two-kid capacity and needs six poles), string, safety pins, scissors, felt-tipped marker or crayon.

The size of this tipi depends on the size of the bed sheet you start with. The size of the sheet also determines the number and the length of the newspaper poles you use.

Find an old bed sheet and lay it flat on the floor. Make a circle compass by tying a length of string to a felt-tipped marker or crayon. Hold the marker at one corner of the sheet (A) and have someone hold the string taut at the center of the long end of the sheet that has A as one of its corners. Draw a semicircle on the sheet and cut it out with scissors.

Make up the newspaper poles, each about a foot longer than the radius of the circle (the distance between A and B). Gather the poles and tie them together loosely, about a foot down from the top, with several wraps of string.

Spread the poles apart to make them stand. Then cover the tipi framework with the sheet by placing the center of the sheet's straight edge (B) at the point where the poles are tied and wrapping the sheet around the frame.

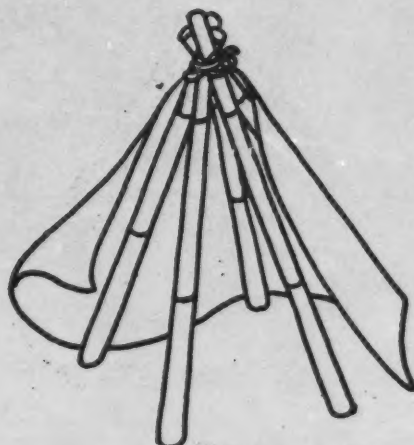
Fasten the upper two thirds of the covering with safety pins where the sheet comes together. The bottom one third should be left open for an entrance.

Spread the poles out until the sheet is stretched taut.

White and light-colored sheets are fairly translucent. In a bright area, the tipi should let in enough light for reading or writing. If you want more light, you can move the sheet down farther on the poles and open up a light hole at the top of the tipi.

Steven Caney, a contributing editor for Learning, is the author of Steven Caney's Playbook, Steven Caney's Toybook, Steven Caney's Kids' America (Workman). He has adapted activities from his books and created new projects especially for the readers of Learning.

Learning, August/September 1979



How to Make a Travois

Since the Indians did not make use of the wheel for transportation, they had to drag their possessions. The travois was pulled, dragging on the ground, behind a horse or dog. If you have a cooperative pet, you might like to try making this dog harness and travois.

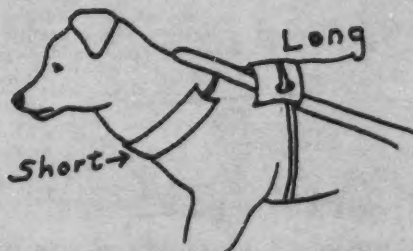
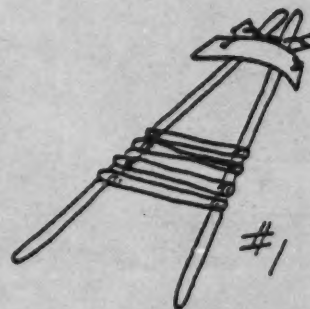


MATERIALS:

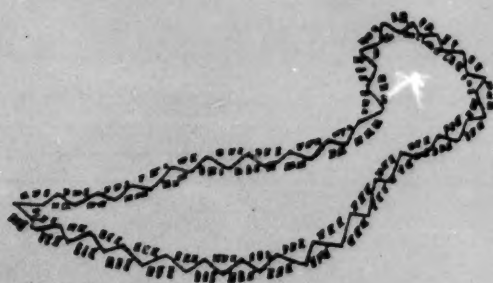
Two poles (could use broom handles), two leather thongs or pieces of rope, one 12" long, the other 20" long, two pieces of harness (denim, felt or leather) one 2" x 8", one 2" x 12-14", six to eight sticks for platform (graduated lengths if possible), twine or light rope for tying the sticks to the platform.

PROCEDURE:

1. About 1/3 of the way down make the platform by tying sticks to the poles.
2. Then attach the harness with rope or leather thongs. The shorter piece of harness should be under the poles, the longer on top.
3. Slip the lower harness under the dog's neck, tightening it to fit snugly. Pull the top harness across the dog's shoulders. Pull the rope or thong through the harness and in back of the dog's front legs. Tie it at the center of his chest. The poles should extend several inches in front of the harness.



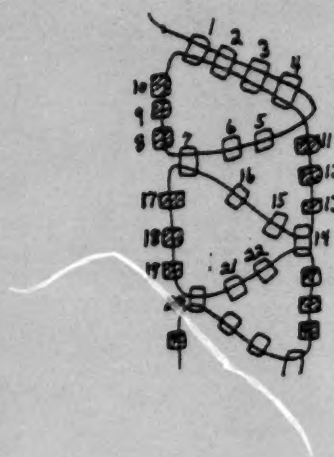
How to do Beading



Beadwork is an art which we traditionally associate with the Indians. It is true they did use beads, along with other materials such as seeds, fruit pits and pebbles for decorative art. Look at the many museum displays of clothing, jewelry, religious articles, teepees, weapons, etc. However, they did not fully develop this art until the explorers came and offered beads in trade.

MATERIALS:

- 2 tubes of "seed" beads, one dark color and one light color
- 1 #12 beading needle
- 1 spool of fine nylon or silk beading thread
- beeswax



PROCEDURES:

1. Cut and wax about a yard of thread. Knot one end.
2. Following the numbered diagram, add four light beads (#1,2,3,4), 3 light beads (#5,6,7), 3 dark beads (#8,9,10).
3. In the same direction, pass needle again through beads #1,2,3,4. Pull firmly to form a triangle.
4. Add 3 dark beads (#11,12,13); add 3 light beads (#14,15,16); and go through bead #7 as in diagram. Pull thread firmly.
5. Add 3 dark beads (#17,18,19); 3 light beads (#20,21,22); and go through bead #14 as in diagram. Pull thread firmly.
6. Continue step 5 to desired length. A necklace is usually about 26 inches. Knot end tightly and weave together by passing the needle through beads #1-4.

Betty J. Weber and Anne Duncan, Simple Beads. Culver City, 1971.

How to do Loom Beading

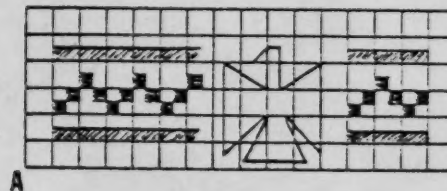


MATERIALS:

Loom
Warp Thread (carpet)
Weft Thread (nylon)
Beeswax
Beads
Bead Needles
Design

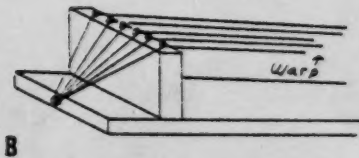
PROCEDURE:

Work out design beforehand on graph paper. See sample pattern A.

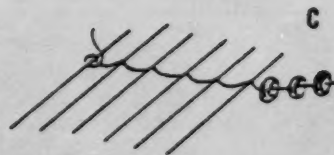


A

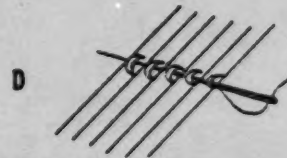
1. Select a loom six inches longer than beadwork to be done. Wax threads and string loom. There must be one more string than beads in pattern and the outside strings must be doubled for strength. Pull warp threads down tight and anchor securely. Figure B (String a few beads across top of block on loom for spacing warp threads).
2. Start work in the middle of the loom by tying on the weft thread to left side doubled warp string. Leave enough on the end to weave in after completion of work. Figure C.
3. Pick up correct number of beads onto needle. Pass needle and beads (from left to right) under all warp threads. Use the left forefinger to push beads up between warp threads.
4. See Figure D and run needle back through beads from right to left and over the top of warp threads.
5. Repeat #3 and 4.
6. When nearing end of the weft thread, always leave enough to weave back and forth through the preceding bead rows several times.
7. To start a new weft thread, tie a large knot in the end and run it through preceding rows of beads until the knot catches inside of the beads.
8. For an item that is lined, wrap a piece of adhesive tape around warp threads and cut them from the loom. Fold tape under when sewing down.
9. If piece is not to be backed, warp threads may be strung with beads or fringed.



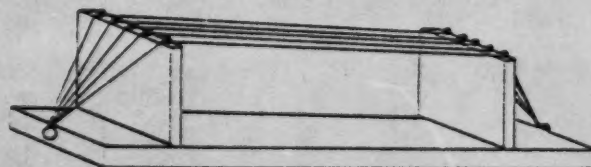
B



C



D



How to Make a Gourd Rattle

A gourd is a fruit, but it is not for eating. However, some peoples have used them for eating other foods. They were cut or carved into the desired shapes for cups, bowls, bottles, or even pipes and rattles. This "How To" shows how to make a very old rhythm instrument used for keeping time.



Choose a gourd that has a good grip so you can hold it in one hand easily. Soak the gourd in water for 24 hours.

When it is soft enough to cut into, carefully cut a small hole in the bottom. Then shake the gourd until all the seeds have fallen out. Now place a small handful of beans or pebbles inside.

Seal the hole with heavy tape or brown paper taped on. Dry thoroughly. The hollow, dry gourd will make a loud rattle when it is shook.

After a thorough drying, the outside may be painted with tempera or hobby paint. If desired, it may be lacquered for a more lasting instrument. Here's your chance to use those Indian Designs!

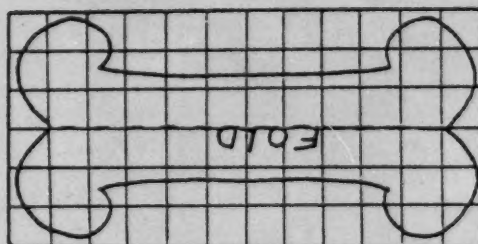


How to Build a Canoe

Canoes, especially Indian canoes, are fun to build. Some were made of birch bark and others were made from hollow logs. You can make the canoe shown here out of any heavy paper or fairly stiff material.

1. Draw the picture on the paper according to the pattern below.
2. Cut it out and fold it.
3. Sew it together with string or colored yarn.
4. Spread it apart with match sticks.
5. Decorate your canoe to look like Birch bark or paint with Indian designs.

Can you make a paddle?



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JERKY

The word jerky comes from the Indian methods using loin, tenderloin or any muscle and "jerk" the meat from the carcass. The meat was sometimes seasoned and hung to dry on racks.

There is a variety of meat that can be used from the carcass for making jerky besides loin, tenderloin or any muscle. Round or leg is also acceptable. Aged meat also makes fine jerky and meat that has been frozen then thawed is good.

Nowadays there are many recipes available for making jerky. Many of these recipes have been modified, being handed down through the ages.

Strip the meat of all fat. Meat can be cut into strips, but must follow the grainline of the meat to avoid becoming too dry and crisp. The best way to follow the grainline is by finding the layers of muscle and pulling it apart with the fingers making strips an inch wide and eight to ten inches long.

Lay the strips of meat on a cutting board. In a salt or pepper shaker combine one-fourth salt to three-fourths powdered barbecue seasoning and a dash of curry powder. Sprinkle strips of meat on both sides. Use a wooden mallet and pound seasonings into the meat turning it several times during the pounding process. This helps to spread the seasonings for a more uniform flavor.

Preheat oven to 150 degrees F. Lay seasoned strips of meat on an oven rack with a drip pan below to catch the drippings. Leave the meat in the oven for eight hours. Strips of meat should be leather-like, but should not taste like leather.

Jerky (continued)

Now that the jerky is done, it is ready to be eaten or stored for hunting and camping snacks. It can also be used as beef stock for making stew or soup, or crushed and used as a garnish for tossed salad.

Pemmican

Pemmican was originally made by North American Indians and was a staple food for centuries. It consisted of dried, lean buffalo meat or venison pounded to powder with fat and buffalo berries. Some Indians would use vegetables or corn, other dried fruits, besides berries, and marrow or backfat. The powdered meat was sometimes soaked then boiled to make stew. The Indians used leather bags called "parfleches" for storing the dry meat for making pemmican. Those Indians who migrated across the country ate pemmican as their principal food.

INDIAN

STORIES

THE DEVIL'S TOWER TALE

Before the Kiowa came south, they were camped on a stream in the far north where there were a great many bears.

One day seven little girls were playing at a distance from the village and were chased by some bears. The girls ran toward the village. The bears were getting closer and about to catch them when they jumped on a low rock about three or four feet high.

One of the girls prayed to the rock, "Rock, have pity on us! Rock, save us!"

The rock heard them. It began to grow taller and taller, pushing the children higher and higher.

When the bears jumped at them, they scratched the rock, and broke their claws, thus falling to the ground. The rock continued to rise with the bears still jumping at the girls.

The girls were raised up into the sky where they are now, seven little stars in a group (Pleiades). In the winter when they are just overhead, it is the middle of the night.

The marks of the bears' claws are there on the Tower yet. There is no other rock like it in the whole country. There are no trees on it, only grass on top.

The Kiowa call this rock "Tso-aa," which means "Tree Rock," probably because it grew tall like a tree. Around the base of the rock they found many bear claws, turned to stone.

Where Stories Come From

A Ute Tale*

Once long ago there was a boy named All-Alone. He was called All-Alone because his mother and father were dead and he had no brothers or sisters. A kind lady in the tribe had taken care of him when he was small, but he was now twelve years old and the lady thought he was big enough to work for his keep.

The lady told him to take his bow and arrow and go out and shoot some birds for dinner. All-Alone had been practicing with his bow and arrow for a long time, and he was sure he could hunt birds as well as the men. He went down the creek a ways until he came to a small clearing. There he saw some grouse. Grouse are rather stupid birds, and All-Alone was sure he could shoot some of them before they all flew away. Twice he shot his arrow into a group of birds, and twice they all flew away before he could hit any. Then All-Alone decided to be very quiet and sneak up on a group of the birds. When he did this, he was finally able to shoot three of them.

He was very excited and kept creeping through the tall grass until he was able to shoot five more grouse. The lady who took care of him was very pleased to have so much to eat for dinner. She told All-Alone that some day he would be a mighty hunter, just as his father had been. She told him to keep hunting and practicing so that when he grew even bigger he would be able to go with the men to hunt buffalo.

For ten days All-Alone kept on hunting grouse, and each day he brought home eight or more grouse. The family he lived with was getting used to having good grouse to eat every night. On the eleventh day All-Alone broke his bow string. He had already killed eight grouse, so he didn't mind sitting down and taking a rest while he put a new string on his bow.

While he was working he heard a strange noise. When he looked up he saw a great big bear walking on its hind feet. The bear was coming right at him and All-Alone was very frightened. He could not even shoot at the bear because he had not finished fixing the bow string. He jumped up and was ready to run away when the bear said to him, "Don't run away, All-Alone. I want to talk to you." All-Alone saw that the bear was friendly, so he sat down again. The bear sat beside him and told All-Alone that he would tell him a story. All-Alone did not know what to say because he did not know what a story was. There were no stories among the Indians then. So the bear explained to All-Alone that stories are words put together so that they tell about what happened before. Then the bear told All-Alone many stories and they were all fun to hear.

The hours passed very quickly, but when the sun began to go down behind the Mountain of the Old Man, the bear said that it was time for All-Alone to go home. The bear told All-Alone to leave the grouse he had killed that day and to come back tomorrow to the same place and he would tell him more stories. All-Alone did as the bear said, but he did stop long enough to kill three grouse before he went home. The lady was very mad at All-Alone when he got home that evening. Three grouse were not enough to feed her family, and she scolded All-Alone for not bringing more food.

All-Alone kept going to the spot where he had first met the bear, and every day after he had heard some stories, he would leave eight grouse with the bear. Because he did this, he was never able to bring home to the lady more than three or four grouse. When she complained, All-Alone told her that the grouse were moving away from the creek and he could not

find enough to shoot. Finally the lady asked another boy about All-Alone's age to follow him when he went to shoot grouse. This boy was to spy on All-Alone and let the lady know if All-Alone was really trying to kill grouse, or if he was lazy and was playing when he should be shooting.

When the boy following All-Alone saw him sit down beside the bear, he was very frightened and wanted to shoot the bear. He was not very good with his bow and arrow yet. He was afraid that if he shot at the bear, his arrow might miss and instead hit his friend All-Alone. So he stayed in the bushes all day and watched. When All-Alone started for home, his friend told him that he had been watching. All-Alone explained that the bear had been telling stories about what had happened long ago and told his friend that he might come along on the next day and listen to the stories, too. All-Alone's friend thought that would be great fun, so when the lady asked the spy why All-Alone had not shot more grouse, he replied that there were not very many grouse, and that they were hard to shoot.

The lady was not happy with this answer, so the next day after the two boys started out for the hunting ground, she told some of the men of the tribe to go find out if the grouse were really so hard to find. The men followed the two boys, and when they came to the clearing they saw them listening to a big bear. The men were frightened of the bear and shot many arrows at him. The bear knew he was dying. He tried to tell All-Alone something. As the men and two boys leaned over the bear they heard him say, "All these stories I have been telling you are about the world long ago. They are about the past when the Little People lived here. No one else knows these stories, so you must tell them to your friends and they must always be told to the children. Everyone who asks another to tell him a story should always give him something to eat, just as you have given me the grouse."

Then the bear died. The men were very sorry they had killed the bear and explained that they did not know he was a magic bear. They asked All-Alone and his friend to tell the people the stories that the bear had told them. From that long ago day until now, the Utes have told the bear's stories to their friends and families. And it still is the custom to give the story-teller something to eat.

* Adopted from Hal G. Borland, Rocky Mountain Tipi Tales. Garden City, 1924.

Seven Stars In The Sky
A Cheyenne Story*

A long time ago a man and his wife and their little girl lived in a big village in a valley. The little girl was very smart and when she started to grow up, her mother began to teach her how to make beautiful clothing and blankets from deerskin. The little girl learned how to decorate the things she made with porcupine quills. She did this so well that all the people in the village would come to watch her work, and they all said that she was the best worker in the village.

One day the girl began to make a set of buckskin clothing for a man. It took her a long time because she decorated each piece in dyed porcupine quills with her best patterns. When she had finally finished this outfit, she began another. Finally, she had made seven sets of clothing. Then she told her mother and father that she knew of seven brothers who lived together a long way from the village. The girl said that she was going to live with the brothers since she had no brothers or sisters of her own. She said that someday the seven brothers would be known to all the people on the earth.

Her parents did not try to stop the girl from going away, but her mother said that she would go with her daughter part of the way and help her carry the clothes. They set out the next morning, and when they reached the trail that led to the home of the seven brothers, the mother turned around and went home. The girl continued on her way until she came to the lodge of the brothers.

Only one of the brothers was at the lodge. He was the youngest. He told the girl that the other brothers were hunting and would be back when the sun went down. Then the girl gave the smallest outfit of clothes to the young boy and he dressed in them. He liked them very much because of the beautiful porcupine quill designs. The girl unwrapped the rest of the clothing and placed one set on each of the beds of the absent hunters. Then she cooked the evening meal. When the older brothers came home they were surprised to see the youngest boy all dressed up in fine clothing. The girl explained that she had come to live with them and be their sister. All the young men were very happy with their new clothing and with having a sister who cooked the evening meal so well. They all lived happily together for awhile.

One morning when the older boys were hunting as usual, a yellow buffalo came running up to the tepee. The youngest boy asked the buffalo what he wanted. The buffalo explained that he had been sent by the rest of the buffalo and that he was to take the girl back with him. The youngest boy said that the buffalo could not have the girl, and he explained that his brothers were off hunting and that the buffalo must come back when they returned.

The little buffalo ran away, but pretty soon a bigger buffalo appeared. He told the youngest boy that the buffaloes had sent him to get the girl and take her back with him. Again the boy said that the buffalo could not have the girl and again he explained that his brothers were off hunting. This bigger buffalo also ran away.

In a little while a huge old buffalo appeared. This buffalo said that if the youngest boy would not let the buffaloes have the girl, the whole herd would come after her and all the brothers would be killed.

Again the boy refused to let the buffalo have the girl, and the buffalo ran off. Pretty soon the older brothers returned from their hunt, and the youngest brother told them what the buffaloes had said. Even as he was telling his story, the brothers heard a rumbling and then they saw a big herd of buffalo running right at their tepee.

Now the buffaloes did not know that the youngest brother had special powers. When he saw the buffaloes coming toward the tepee, he grabbed his bow and shot an arrow to the top of a nearby tree. When the arrow hit, the tree began to grow until the top was almost out of sight. Quickly the brothers and the girl climbed the tree until they were high up and away from the buffaloes on the ground. The buffaloes were angry and began to butt at the tree trunk. The oldest and strongest buffalo hit the tree four times with his horns, and the fourth time the tree began to sway and fall down.

The youngest brother grabbed his bow again and this time he shot an arrow up into the sky. The boys could not see the arrow, but the tree began to grow upwards after it. When the tree top hit the sky, the brothers climbed out of the branches and turned into stars. They can be seen at night. The Cheyennes call them the seven stars. The white people call them the Big Dipper. No one knows what happened to the girl who could sew so well.

*Adapted from "Possible Sack and Her Brothers," in Cheyenne Campfires, By George Bird Grinnell. New Haven, 1926.

The Fire, the Flood, and the Creation of the World

(Shoshone)

A long time ago this earth was made. Nobody knows when, but there is a story about it. Our Father was on this earth. When he was here, the earth got on fire. He had a wife, who stood at his left side. Their son stood at his right side. When the earth was burning, they walked among the flames.

As they were walking, the Father said to his wife and to his son, "Don't look back at the fire. No matter if it is burning your heels, don't look back."

Right behind them the flames made a roaring, and the fire was ready to catch in their skirts. The woman felt it. She looked behind her and was immediately turned into stone. She was turned into stone because she had done what the Father told her not to.

He had a walking stick. Wherever he and his son walked, he put his walking stick on the ground ahead of them. There the flames went out, and so the Father and his son could pass through the fire. Everything around them was burning, the whole earth. But because of the walking stick, they could travel around.

Behind the fire came the water. Soon it flooded the whole earth. Everything was covered by water, even the mountains. The Father and his son made themselves very small, so that they could ride on the foam on top of the water. There they remained for a long time, on the water-foam.

Thinking about the earth where he had lived, the Father knew he would like to have it back again. He used to wonder, "How can I get the earth back again?"

For many years the water stayed like that. At last the Father knew that it would not go down or dry up. He stayed there on the water-foam another winter. During the time they lived on the water, the Father made his son part of himself. Now they could get the earth back again.

"How can I get help?" he wondered.

He thought of the water-people. "I could ask them to help me get earth," he said to himself. "They must be somewhere around here."

Then he called out, "Water-people, where are you? Come. Let us smoke and hold council."

Beaver came when he heard the call. "Are you good at diving in the water?" asked the Father.

"I am not a good diver. This is too much for me. I have a younger brother. He could. He is a good diver."

So the Father called out again. "Where are you, water-people? Come. Let us smoke and hold council."

Muskrat came, and the three smoked. Then the Father said, "We will call for more people."

Once again he called out, "Where are you, water-people? Come. Let us smoke and hold council."

Otter came and the four smoked together. They held council. Then they said to Muskrat, "You dive to the bottom of the water and bring up earth."

"I will," he replied. "I will go now, at once."

And then he dived off from the water-foam, where they all were sitting. The three waited for Muskrat to come up. They waited, and they waited. When they were just about to give up, they saw his body coming up to the top of the water. He was bloated with water. He had drowned.

They pulled him up on the foam, and the Father made him come to life again. Under Muskrat's fingernails, they found bits of mud. The Father took these bits of mud and formed them into a little ball.

"You did get earth," he said to Muskrat.

Then the Father began to roll the ball of earth in his hands, to and fro. Then he would stretch it, and then roll it into a ball again. Then he would flatten it between his hands. He did that again and again, and earth-ball got bigger and bigger. The bigger it got, the harder it was for him to work with it. He would stop and look at it and would say, "It is too small yet."

So he would work at it again. He stretched it, he rolled it, he flattened it out, he spread it over the top of the water. Then he began to make hills and mountains on his earth. Later he made springs and rivers beside these mountains. Later he made different kinds of trees and flowers to grow around the springs and on the mountains. Then he made different kinds of animals and birds.

After the Father had finished making all this, he made the earth so that it would turn. He made it turn to the shady side, and it got winter. He made it turn to the sunny side, and it got summer.

This story and the next six were taken from Social Studies History, Customs and Culture of Wyoming's Indian Tribes. Materials referred to can be obtained through the office of Resource Coordinator for Indian Education, Fort Washakie, Wyoming, 82514.

The Origin of the Flat-Pipe

(Arapaho)

The first Arapaho, long, long ago, sat on the highest peak of the highest mountain, weeping with loneliness. All he could see was sky and water, for the world was covered with a great flood. Looking up one time, he saw the Unknown-One-on-High descend from the sky and walk over the water.

"Why do you weep?" asked the Unknown-One-on-High.

"I weep because I am lonely," replied the first Arapaho. "I have no country to live in."

So the Unknown-One-on-High--the Creator--sent forth Dove, saying, "Go and find a country for this man."

But Dove returned without finding a country. "All the land is covered with water," reported Dove.

Just then Turtle swam by. The Creator said to Turtle, "Go and find a country for this man."

Turtle dived far down beneath the water and came back with a lump of mud in her mouth. "Under the water there is a country," reported Turtle.

The Unknown-One-on-High then commanded the waters to roll away into distant seas and commanded the dry land to arise. The waters obeyed. Almost immediately, a beautiful country unfolded before the eyes of the first Arapaho. It had forested mountains, green valleys, sparkling rivers, and blue lakes.

"This is your country," the Creator said to him. "To you and your children and your grandchildren I give it forever and forever."

Then the Unknown-One-on-High and the Arapaho walked together among the trees, until they came to a deep lake that was beautifully shaded. Near it they sat down and talked. During the conversation the Unknown-One-on-High threw some pebbles into the lake. The Arapaho, seeing them sink into the water, cried out, "Oh, must my children die? Can they not be like this?" And he threw a stick into the water, which floated away on the surface of the lake.

The Unknown-One-on-High shook his head. "No, they would be too numerous."

Seeing the anxiety of the Arapaho, the Creator gave him something to comfort him—a flat-pipe. "This sacred pipe I give to you," he said. "Guard it carefully. Throughout the ages it will guide your children and bless them. If they will gaze upon this pipe as they are dying, it will carry their spirits safely to Our Home. Very soon I shall go away, but before I go I will make other tribes of people near you. After that, I will cross the big water and make white people, a great many of them.

"In time, this sacred pipe will waste away. When it does, the people who have died will rise from the grave. Then I, the Deliverer, will come from the northwest to be chief over your people forever."

"Be kind to your friends. Fight your enemies bravely. Farewell."

Then the Creator, the Unknown-One-on-High, went away to the northwest.

At all times the pipe has worked wondrously for the Arapahoes. Because it has always been too sacred to be carried on horseback, the one who kept it always walked and carried it in his arms, as was done before we had horses. When it moved, the people followed. Where it rested, there they camped. It led the warriors to victory in battle. It has carried the spirits of dying Arapahoes safely to Our Home.

Hence, it is called Hodde Jevaneauthau, or "Chariot of the Unknown-One-on-High."

The Little People

(Arapaho)

The Little People, old Arapahoes say, were less than three feet high. They were dark-skinned, had big stomachs, and were powerfully built. They used the sign language, but not exactly as the Indians did. In deep canyons in the mountains they carved houses out of rocks. Some of their houses can still be seen there, and some of their skeletons have been found also.

They were such swift runners that if one of them pursued an Arapaho, he had little chance of escaping. And they were so strong that one of them could carry an Indian home on his back. There they killed him and ate him, for the Little People were cannibals.

One time an Arapaho did escape. He was a big man, but one bright moonlight night one of the Little People chased him. When the Indian reached a narrow stream, he jumped over, and saw the moon and stars reflected in the water. "That creek is too deep for me to cross," he said to himself, and then returned to his home in the rocks. The Arapaho was unharmed that time.

The Arapahoes lost so many of their people, however, that they decided to kill off the Little People. The dwarfs were difficult to get rid of, for wounds from arrows had little effect on them. The Indians surrounded the Little People in a deep gorge, through which ran a rushing stream, and then set fire to the brush on the canyon walls. There seemed no way of escape.

As the fire was making its way toward the Little People, they gathered in a council to decide what they should do.

"Who knows most?" asked one dwarf. "Let him now stand forth and tell us how we can save our women and children from being devoured by the fire."

"We will dig a hole in the sand," answered a little wise one. "We will put our women and children in the hole and cover them with earth, so that the fire can not reach them."

"But do we want to roast our people?" asked another. "How do we cook our meat? We make a hole in the ground, cover it with a roof of earth, and light a fire on the roof. That's the way we roast our meat. Do we want to roast our women and children?"

So that plan was not accepted.

The tribal crier went through the gathering of Little People and called out, "Who know most? Who knows most? Let him now stand forth and tell us how we can save our women and our children from the advancing fire."

"We will place them in the river," answered a wise one, "with their heads above the water. That is the way we will save our women and children."

After a short silence, a little fellow stood on a rock and made a speech to the council. "How do we boil buffalo meat? We make a hollow in the ground, we open out the buffalo hide, we fit it carefully in the hollow, fill it with water from the river, and put our meat in the cold water. Then we make a fire and heat some rocks. We drop the hot rocks into the water until it boils and cooks our buffalo meat."

"The fire is advancing upon us in the brush on each side of the creek. It is heating the rocks and the boulders. Do we want to boil our women and children?"

So that plan was not accepted.

In despair the tribal crier called out again, "Who knows most? Who knows most? Let him stand forth and tell us how we can save our women and children from the advancing fire."

Then an important little wise man, brown as a ripe pine nut, stood up and spoke. "I know how we can save our women and children. Do you see these tall trees around us? Let us quickly build nests in their highest branches. Let us place in them our women and children, so that they will be out of reach of the fire. That is what we will do."

So they built nests on the highest branches of the tallest trees and placed the women and children in them.

But, in the meantime, the fire had come down the canyon walls, burning the brush as it came. Then it burned the brush along the creek and roared up the canyon toward the trees. Soon it reached the tall trees and climbed up their trunks. It burned the trees and the nests and all the Little People in them.

The men, too, had no way of escape. So all the Little People were destroyed. That is why there are no dwarfs to trouble the Arapaho today.

The Little People

(Shoshone)

The Little People were two or three feet high, strong and fearless. They wore clothing of goatskin and always carried a large quiver of arrows on their backs. They were stealthy stalkers, expert hunters, and good fighters, also, but they sometimes fell prey to eagles. Their poisoned arrows, shot with deadly aim, picked off many of the early Shoshones. Their arrows were invisible.

Usually, the Little People themselves were invisible, deep in the woods or in the deep shade of a canyon. But one time a Shoshone actually saw one of Ninnimbe. Walking along the edge of a high cliff, the Indian

heard a cry like the cry of a child. Looking down, he saw one of the Little People on a ledge, being attacked by an eagle. The Shoshone climbed down to him and drove the eagle away. The little fellow expressed deep gratitude to the Indian for saving his life.

The Little People made the drawings on the rocks in the Wind River country. Sometimes these carvings talk at night. If you should look at the rock pictures, you would anger the Little People. To protect yourself from them, put on lots of paint, for the Little People are afraid of paint.

One of the Little People is still living. He, too, is called Ninnimbe. Some say that he is a little boy about two feet tall, who runs through the mountains, shooting game with his bow and arrows. Others say that he is an old man, sturdily built, dressed in the skins of mountain sheep that are painted with bright colors. His nose is red. He lives in the mountains, from where he appears and disappears at will. Old stone darts that have been picked up here and there are evidence that he has shot his arrows.

People do not often call a relative or friend by his true name because of their fear of Ninnimbe. If he should hear anyone's name, he might cause some misfortune to come upon that person or even kill him with invisible arrows. Some people will not say their own names aloud lest Ninnimbe overhear them and shoot his arrows.

If a Shoshone becomes ill, or his horse becomes lame, if his wife runs away with another man, or if his horses get loose--each of these misfortunes is the result of Ninnimbe's shooting his invisible arrows. If even a trifling accident occurs when a Shoshone is starting out on a journey, he will turn back, afraid of Ninnimbe. Every sudden death is due to his arrows, and to meet him anywhere means sudden death.

Sometimes in the middle of the night, a Shoshone may become fearful that Ninnimbe is after him. So the man will leave his tipi and wander off into the mountains, seeking out lonely places in crags and canyons, hoping to hide from the little creature. When he returns, he sneaks back with light tread, so that Ninnimbe will not hear him.

Ninnimbe is always malicious, always on the watch for a Shoshone to harm.

The Beginning of Many Things

(Arapaho)

A man tried to think how the Arapahoes might kill buffalo. He was a hard thinker who would go off for several days to fast and think. At last he dreamed that a voice spoke to him and told him what to do.

Going back to his people, he made an enclosure of trees set in the ground with willows wound between them. At one side of the enclosure there was only a cliff with rocks at the bottom. Then four runners who never tired were sent out to the windward of a herd of buffalo, two of them on each side of the herd. They drove the animals toward the enclosure and into it. Then the people drove the buffalo around inside until a heavy cloud of dust rose. Unable to see in the dust, the animals ran over the cliff and were killed.

This man also secured horses for his people. There were many wild horses. The man made another enclosure, complete except for an opening. Into this enclosure horses were driven, just as the buffalo had been, and then the opening was closed. After the horses had run around until they were tired, they were lassoed. At first it took a long time to break them, and only one horse was caught for each family. But this was not enough, so more were caught. After a few years, the horses had had so many colts that every Arapaho man had a herd. No longer did dogs have to drag the meat and baggage, nor did the women have to carry heavy packs on their backs.

At that time the people had nothing to cut their meat with. Another man took a buffalo shoulder blade and cut out a narrow piece of it with flint. This he sharpened until it was a good knife. He also made a knife from flint by flaking it into shape. All the people learned how to make knives.

This man made the first bow and arrows also. He made the first arrow point from the short rib of a buffalo. With his bow and four arrows, he went off alone and waited in the woods at a buffalo path. When a buffalo came along the path, he shot; the arrow disappeared in the body and the animal fell dead. Then he killed three others. He went back to camp and told his people, "Harness the dogs; there are four dead buffalo in the woods." Therafter the Arapahoes were able to get meat without driving the buffalo into an enclosure.

In the early days, people used the fire drill. A man, another hard thinker, went off alone to think. He learned that certain stones, when struck, would give a spark and that this spark would light tinder. He gathered stones and filled a small horn with dry, soft wood. Then he went home.

His wife said to him, "Please make a fire." So he took out his horn and his flint stones, struck a spark, blew it, put grass on it, and soon, to the surprise of all who saw it, he had a fire. Making a fire in this way was so much easier than using a fire drill that soon all the people did it.

These three men--the one who made the first enclosure for buffalo and for horses, the one who made the first knife and the first bow and arrows, and the one who showed people how to make fire easily--they were the men who brought our people to the condition in which they live now.

The Mysteries in Bull Lake

(Shoshone)

Many years ago in the area around Bull Lake there lived a great herd of buffalo, the leader of which was an enormous white bull. Indians have always held the white buffalo in reverence; any man who killed one was thought to be superhuman, almost a god.

The Shoshones hunted this herd again and again, hoping to kill the great white leader. Always the buffalo escaped. At last, in fear and desperation, the herd tried to get away from their pursuers by crossing the lake on the ice. But the ice was not strong enough. The animals broke through and went down to their death with a great plunging and roaring. Above all the others could be heard the cry of the big white leader as he went down into the icy water.

To this day, a roar often comes up from the depth of the lake. It comes from the spirit of the old white bull, roaring on and on forever in protest against the fate that befell him and his herd. And so it is called "the Lake That Roars."

One day when my grandmother was a little girl, wrote a child at the Wind River School, she and her father and mother and some friends were traveling near Bull Lake. Hearing a baby crying, they looked and saw a water baby out on the lake, combing its hair. Everytime it brought the comb through its hair, it would give a loud cry. As soon as it saw or heard the people it went down into the water.

The people were so scared that they turned around and went in the other direction. They would not pass the lake. In order to get as far from it as possible, they traveled quite late that night. They camped at a little creek near the road, but they could not sleep. The next morning they found that their horses were gone.

They felt sure they would have some kind of bad luck because they had seen the water baby.

In the days of my great-great-grandfathers, wrote another Indian child, some Indians camped at Bull Lake while they were on a hunting trip. Two men out hunting by themselves had been having such bad luck that they had not killed any game for several days.

At that time two white buffalo bulls lived in Bull Lake. The Indians often heard them and saw them, for water buffalo come out on the land now and then to get fresh air or to eat grass. As the two unlucky hunters were walking along, they saw the two white buffalo come up out of the lake.

The men sneaked up on them and killed one of them. They skinned it and cooked some of the meat. Soon after they started eating it, their feet began to feel queer. They kept on eating, for they had had no food for two days. Then horns began to grow under their ears, and tails appeared. When they stood up, they found that each had turned into a buffalo. They plunged into the water and disappeared.

Bull Lake is haunted by these men who turned into buffalo.

RESOURCE PEOPLE

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I.J. Reynolds.....Custer's Last Stand
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Virginia Sneve.....Driving Wind, When Thunders Spoke.....Holiday, 1974
Frances L. Whisler...."Indian Cookin'".....Nowega Press

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Edwin T. Denig....Five Indian Tribes of the Upper Missouri...Norman, 1961
William T. Hagen....American Indians.....Chicago, 1961
Lee Huddleston.....Origins of American Indians.....Austin, 1967
Alvin Josephy.....The Patriot Chiefs.....New York, 1967
Clark Wissler....Indians of the United States....New York, 1967

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Bruce Grant....American Indians, Yesterday and Today...Dutton, 1960
Oliver LaFarge.....The American Indian....Colden Press. 1960
William K. Powers....Indians of the Northern Plains.....New York, 1969
Paul Willman....Indian Wars and Warriors, West....New York, 1959
Paul Willman...Indians of the Plains...American Heritage Junior Library, N.Y., 1960

Sources of free and inexpensive materials on American Indians.

An excellent source for Indian realia, books, records, etc. is Western Trading Post in Denver. A catalog will be sent on request. Write to:

Western Trading Post

P.O.Box 9070

Denver, Colorado 80209

or stop by at 32 Broadway. Telephone (303) 777-7750

Other sources are:

- | | |
|--|---|
| 1. The Crossing Press
Trumanburg, NY 14886

Indian Stuff --
Anthologies -- | 2. Sunstone Press
Box 2321
239 Johnson Street
Santa Fe, NM 87501

Indian Resources
Free catalog |
| 3. National Indian Education Ass'n
1115 Second Ave., South, 2nd floor
Minneapolis, MN. 55403

Teaching Resources on Native
Americans | 4. National Indian Youth Council, Inc.
201 Hermosa, NE
Albuquerque, NM 87108

Free leaflets on the American Indian
community |
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Bureau of Indian Affairs
Planning Support Group
Billings, Montana

American Indian Tribes of Montana
and Wyoming.....report no. 262 | 6. St. Stephens Indian Mission
P.O.Box 278
St. Stephens, WY 82524

Published bi-monthly for your
information giving historic back-
ground and current activities for
the Arapaho and Shoshoni Tribes on
the Wind River Reservation. |

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Films

Indian Heritage

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|----------------------------|-------------------------------|
| a. America Before Columbus | d. Indian Legends |
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| c. Indian Homes | f. Indians who showed the way |

Sacajawea - Wilderness Guide

Sitting Bull - Warrior of the Sioux

War on the Plains - The Indians Speak

Sioux Grass Songs and Round Dances

The Spirit of the Earth - Voices of the American Indians

Transparancies

Sacajawea - Shoshoni

Washakie - Shoshoni Chief

Red Cloud - Oglala Sioux

Sitting Bull - Hunkpapa Sioux

Crazy Horse - Minneconjou Sioux

Indian Lands

Wyoming Maps

Western Frontier and Upper Missouri

Cassettes

North American Indians and worksheets

Three Famous American Indians - Part A - Crazy Horse

Three Famous American Indians - Part B - Crazy Horse

Other Indian Realia

Indian Headdress
Indian Medallion
Indian Moccasins
(men, women, baby)

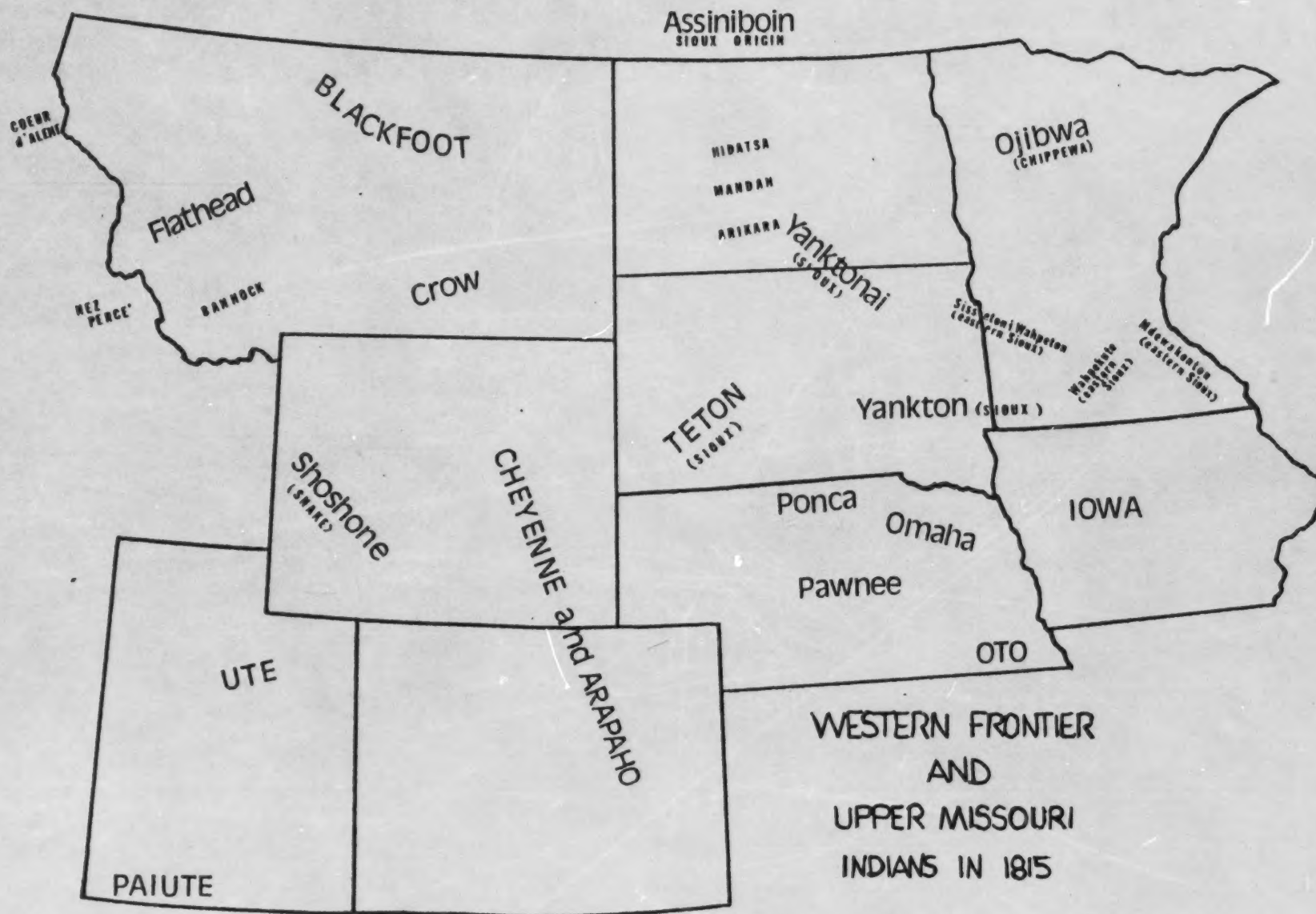
Indian belt
Indian earrings
Indian coin purse
Indian braid decorations

MAPS

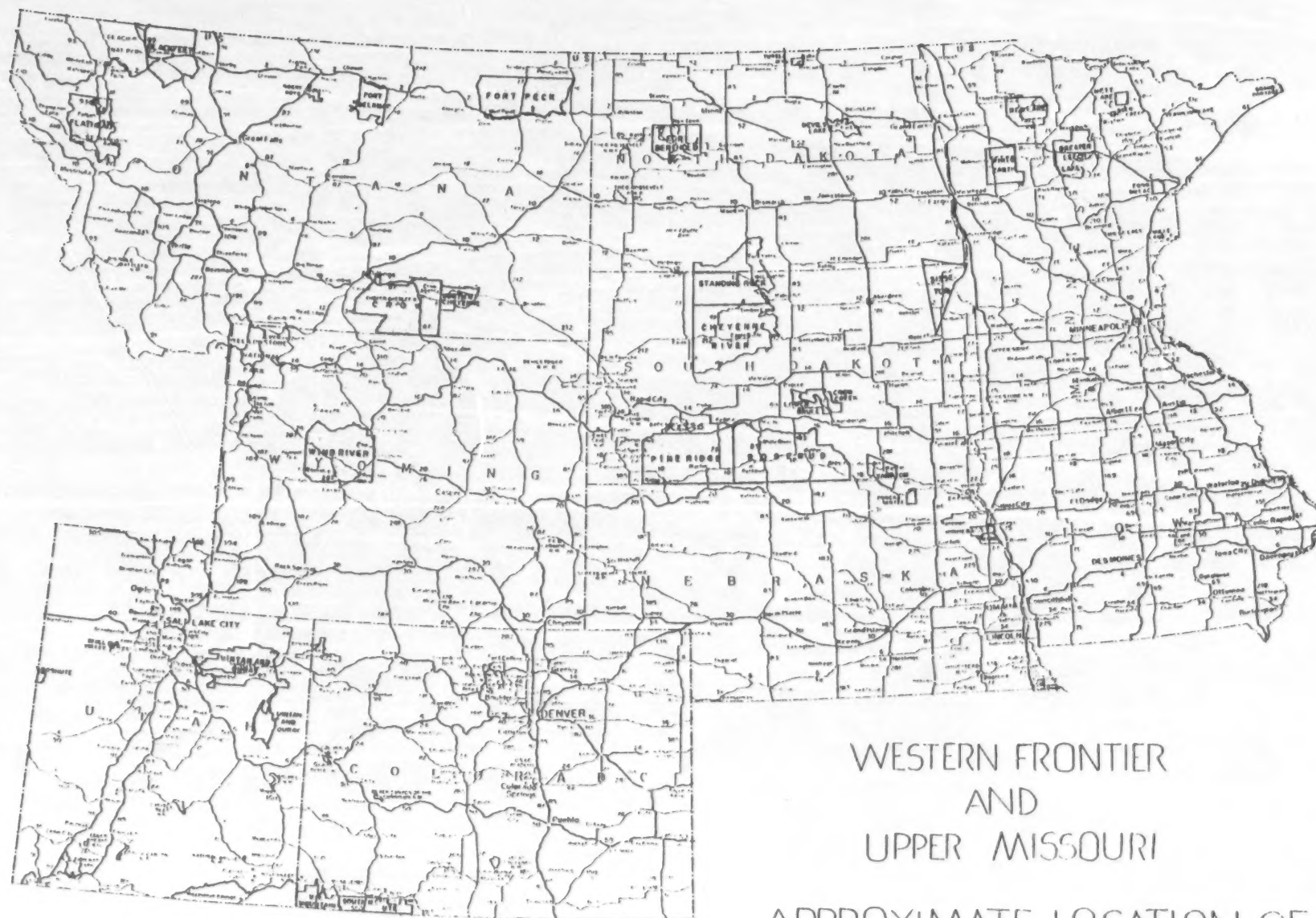
66

60

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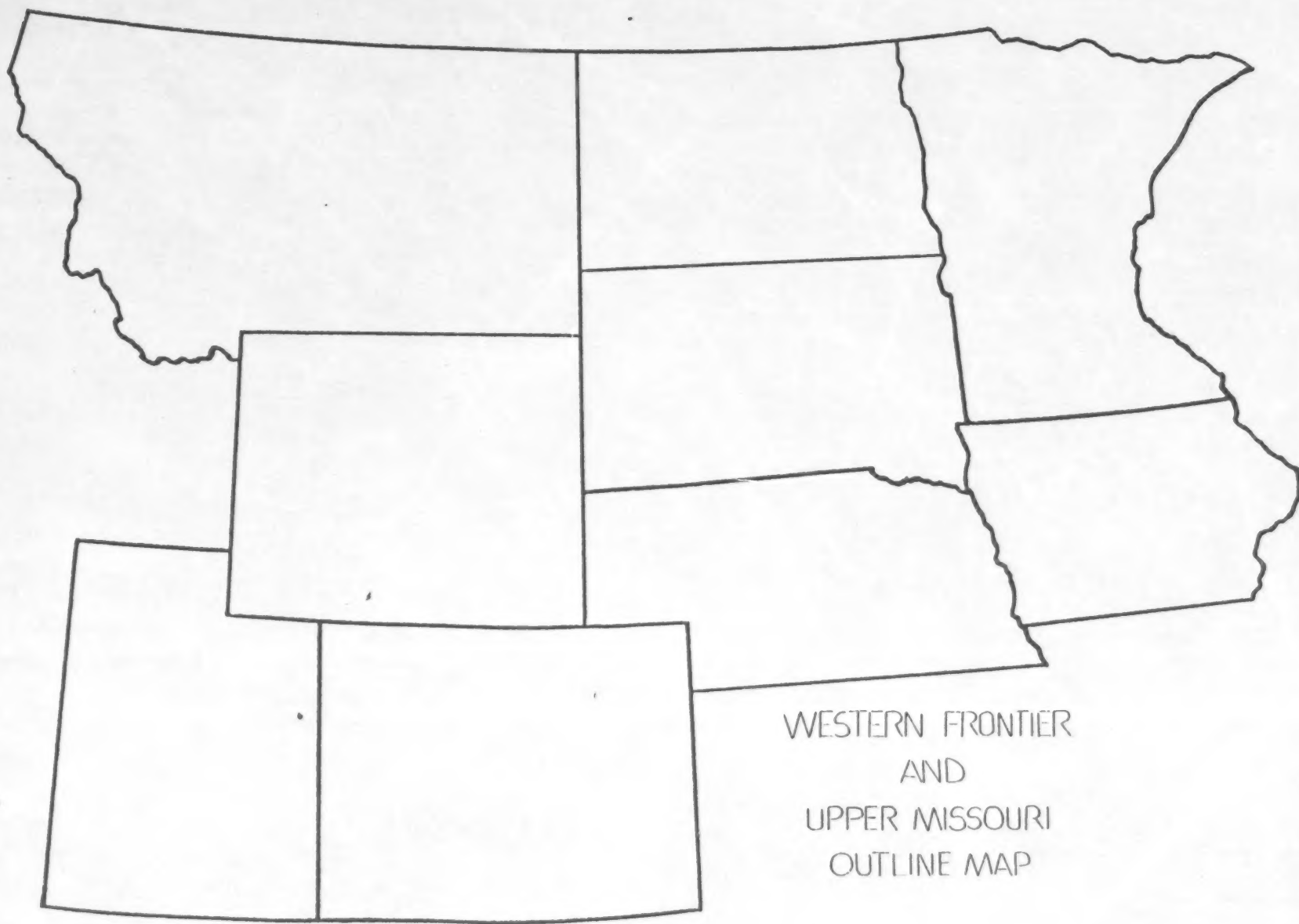
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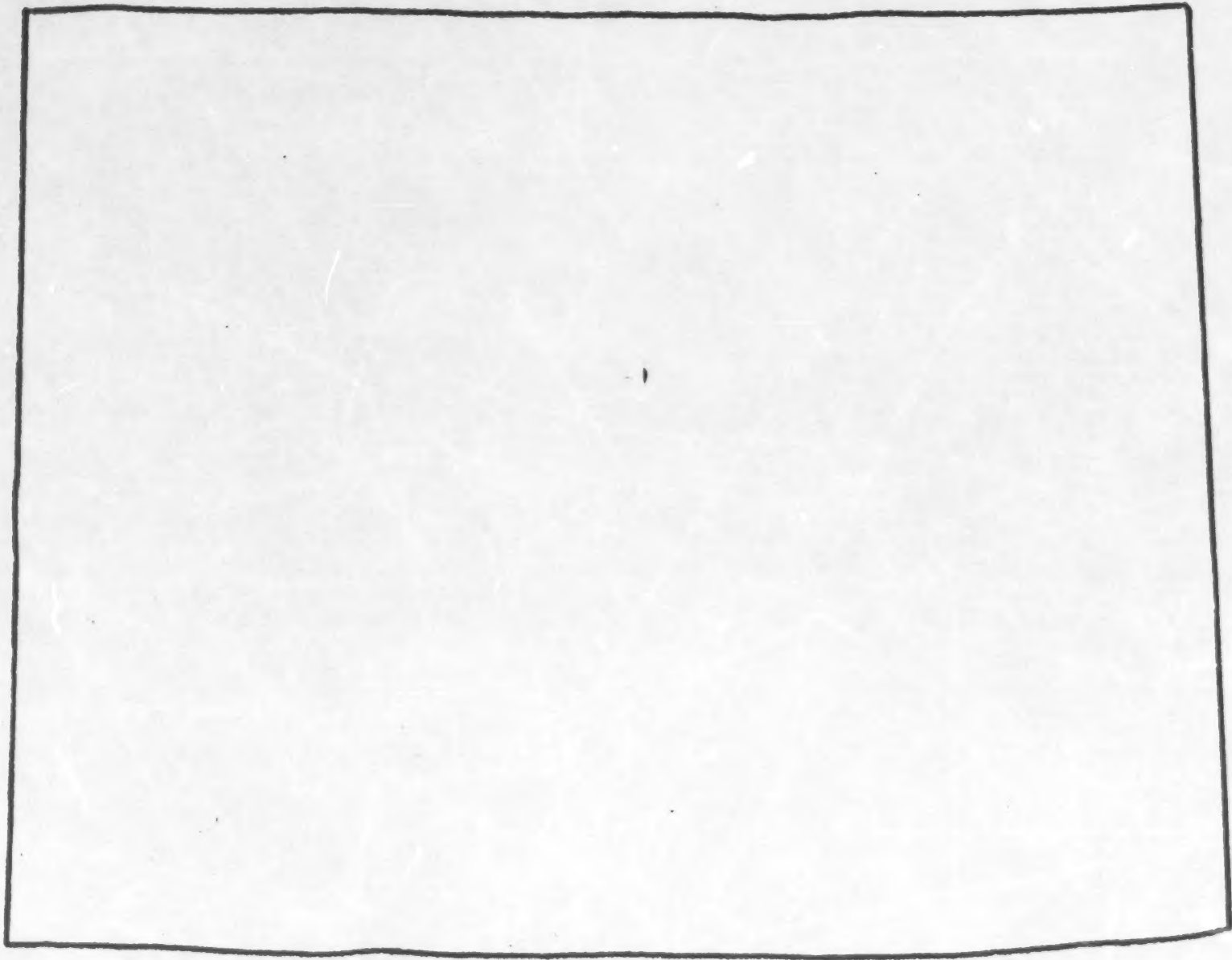
SOURCE: Bureau of Indian Affairs

69
44



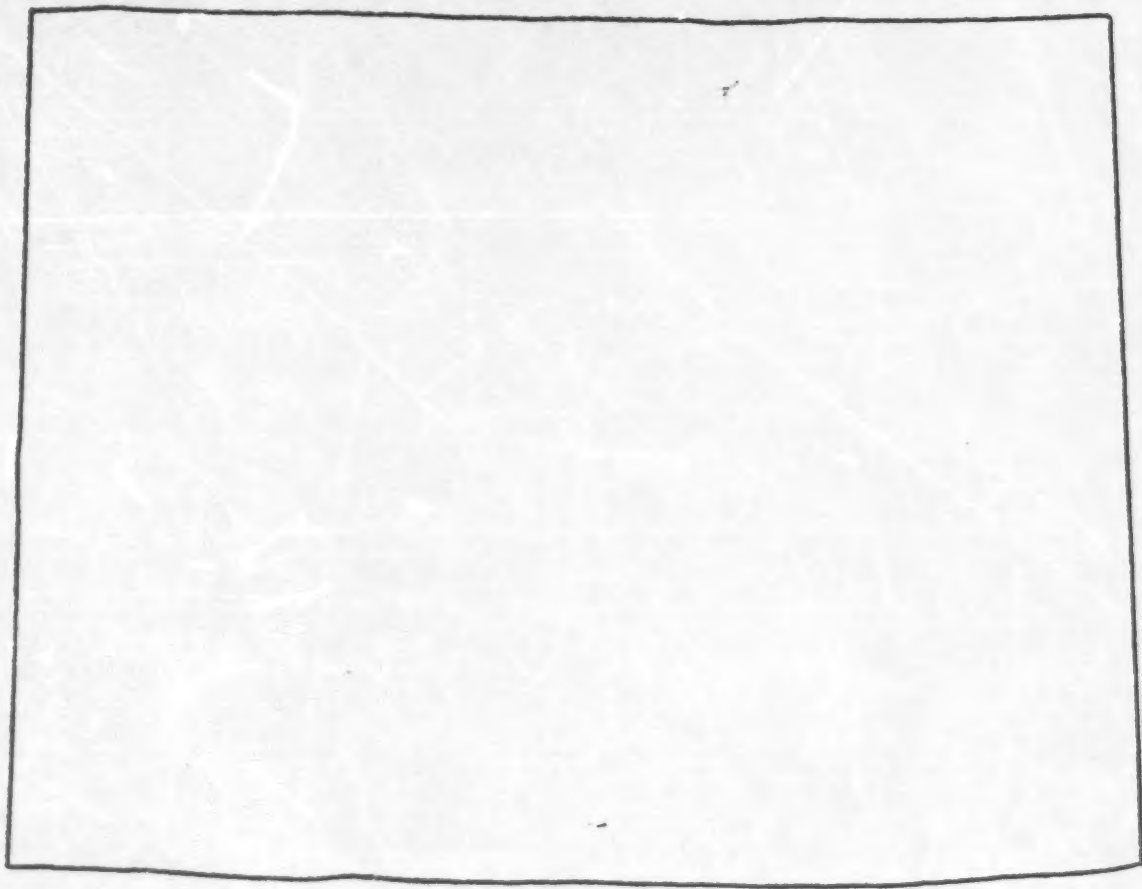
WESTERN FRONTIER
AND
UPPER MISSOURI
OUTLINE MAP

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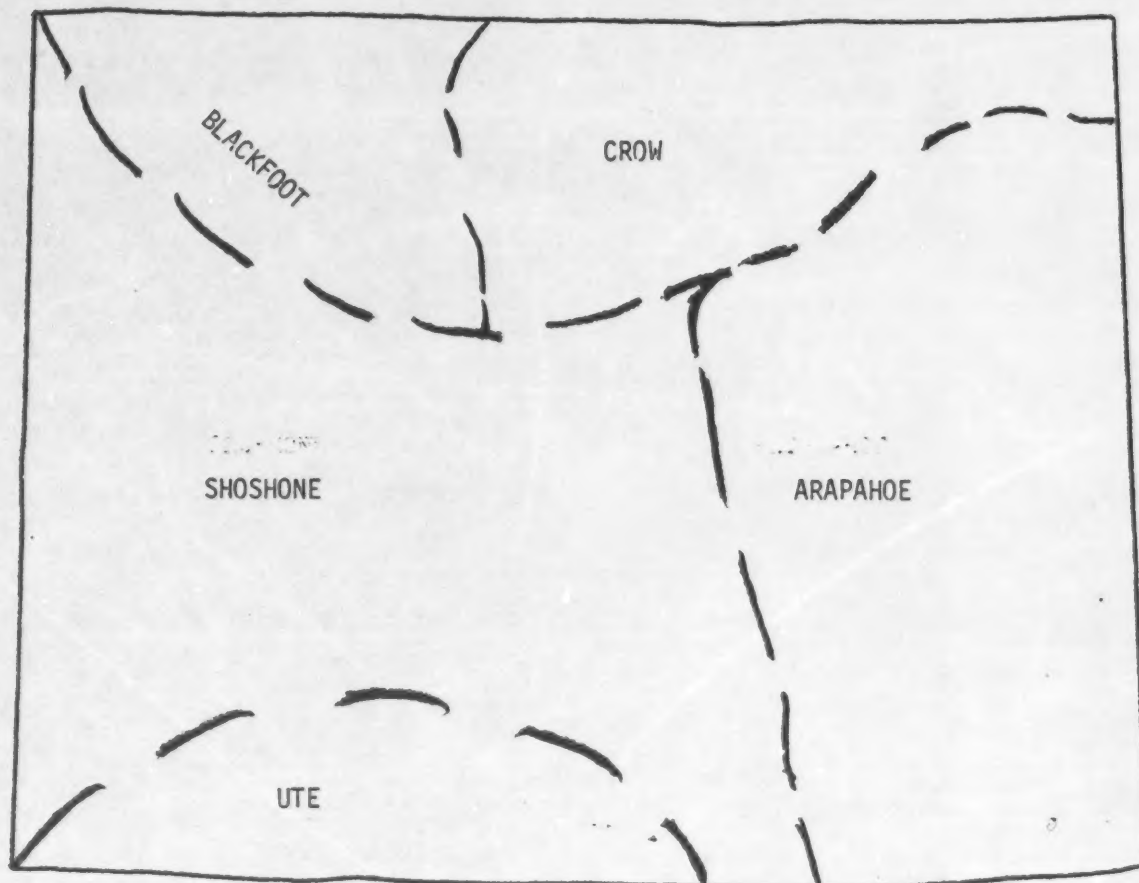


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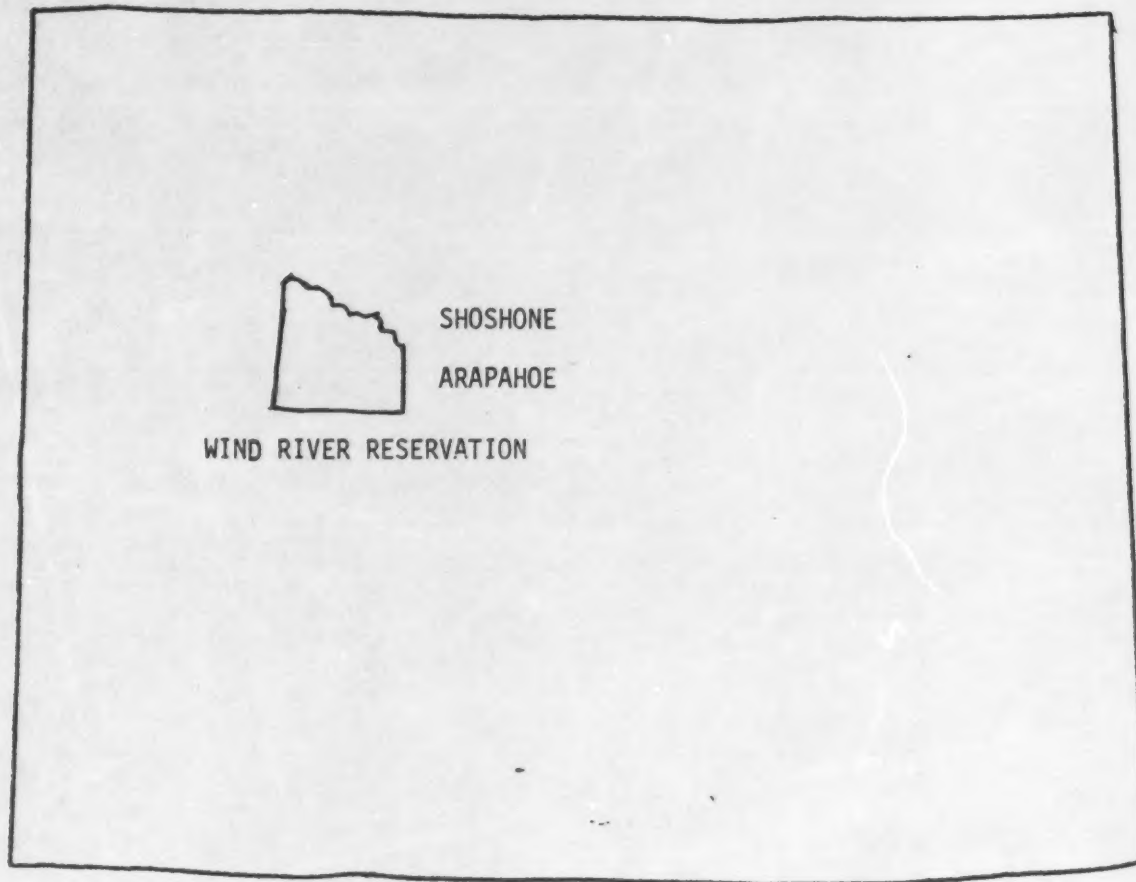


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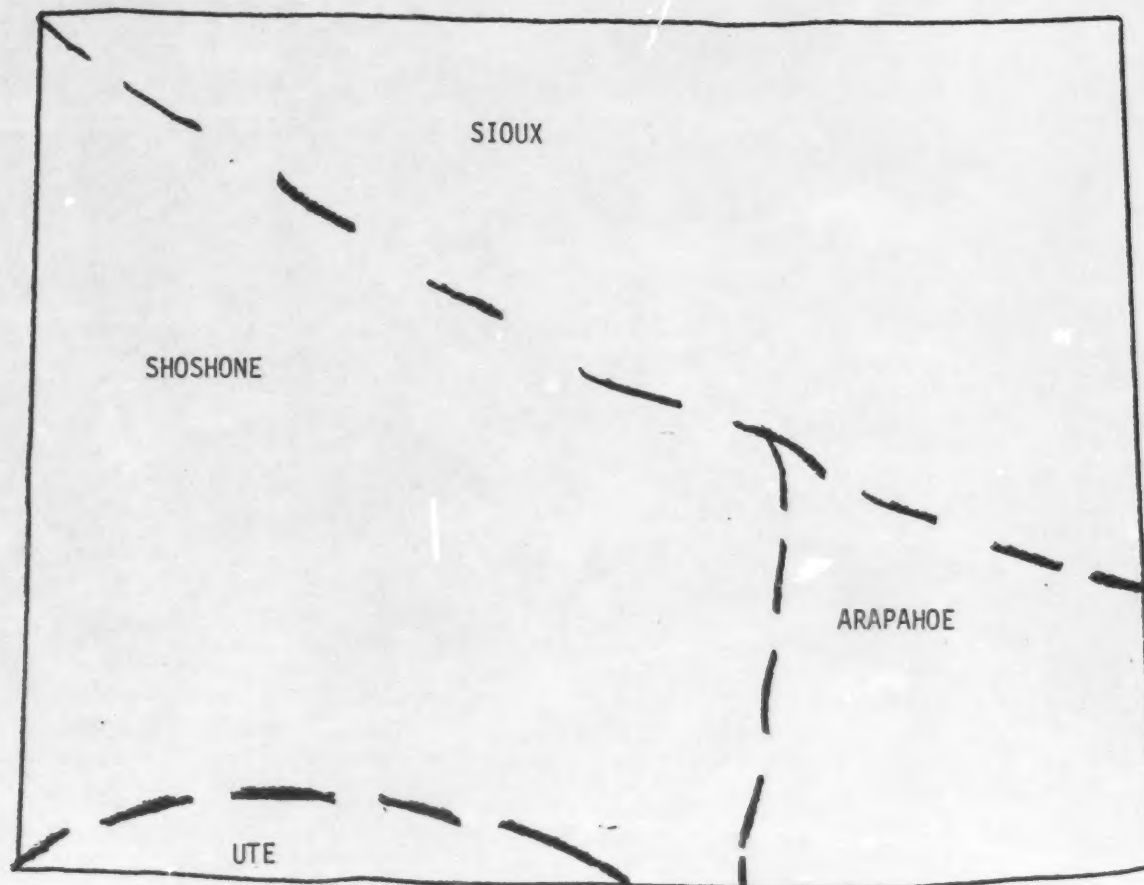
WYOMING INDIAN OCCUPANCE IN 1700

WYOMING OUTLINE MAP



WYOMING INDIAN OCCUPANCE IN 1900

WYOMING OUTLINE MAP



WYOMING INDIAN OCCUPANCE IN 1830

